THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.*"—ROMANS 6: 16.

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THE COLORADO MISSION.

BY PRESIDENT JOSEPH A. MCRAE, OF THE COLORADO MISSION.

THE opening of the Colorado mission may be said to date from the fourteenth of December, 1896, on which date Apostle John W. Taylor left Salt Lake City for Colorado, with instructions to begin the work in that state. He had for companions Elders John H. Boshard of Provo, and William C Clive and Herbert A. White of Salt Lake City. The ranks of this little vanguard were soon substantially augmented, as other Elders followed them and the missionary work began in earnest. During 1898-99, when duties in connection with his quorum demanded the attention of President Taylor elsewhere Elder Horace S. Ensign, at present in charge of the mission in Japan, was the acting president of this mission.

Denver was the headquarters of the mission then as now, and gradually the work spread to the neighboring towns and counties, and soon many converts were added to the fold of Christ. At the beginning of the year 1900 there were three conferences, namely: East Colorado, West Colorado and New Mexico. Subsequently the conference of Wyoming was organized. A conference of the entire mission was held on the twenty-ninth of April, 1900 President John W. Taylor presiding. Elder Rulon S. Wells, of the first council of Seventy, was in attendance. At this conference Elders Joseph A. McRae and James F. Griggs were sustained as counselors to the mission president The former had been acting as president of the New Mexico conference, and the latter as secretary of the mission. The position of counselors had pre-

viously been filled in the order given by Elder Horace S. Ensign, Fredrick C. Graham and John E. Woolley. At this conference it was decided to extend the mission work into Arizona. A conference was established there and Elder Charles R. Johnson was chosen to direct the labor as president. Elder Alfred W. Peterson was chosen president of the East Colorado conference; Elder Adam A. Bingham of the West Colorado conference; Elder Jesse A. Washburn of the New Mexico conference, and Elder Christian Peterson of the Wyoming conference. Success continued to attend the labors of the Elders in the proclamation of the Gospel truths in all the sections named, and further opportunity of doing good was manifest. The authorities of the Church saw fit to make an extension of the mission, and the states of North and South Dakota and Nebraska were taken from the Northern States mission and added to ours, thus making our borders cover an irregular strip of the United States reaching from Canada on the North to Mexico on the south, and from the Missouri river on the east to California on the west, embracing five states and two territories.

On the first of March, 1901, Elder John W. Taylor was released from the the presidency of the mission and Elder Joseph A. McRae was appointed to succeed him in that position.

There have been a number of converts made who have joined themselves to adjacent stakes of Zion of which there are eight within the mission borders. Some members who have been slack in their duties have been persuaded to renew their diligence in the work. Many girls, who have drifted away from the Church and have married outside of its pale, have been found and their children have been blessed and baptized. In this way alone the establishment of the mission has done much good. The mission work has been and is still growing and, though few converts are being made, many have become warm friends and defenders of the "Mormon" Elders.

Hospitality is characteristic of the people and the Elders have suffered little or no hardship when left to their mercy. God has abundantly blessed His servants in this mission. Comparatively few are met who give credence to the many stories which are being circulated about the Church. One old gentleman said to the writer the other day, "If some of these people who are doing so much talking would go to Utah and see for themselves, as I have done, they would return with the notion that the Mormons are a pretty good people." Referring to the Senator Smoot agitation, he continued, "Petitions are no guide to be governed by. I could go out and in a few hours get fifty names to a petition to hang a man."

Liberality of thought and expression is everywhere heard. The people are willing to allow all others their own peculiar mode of worship and show no desire to molest them in it. They are content with the religion of their fathers and do not give themselves to worrying about their neighbors.

As there are a variety of people there must needs be a variety of climate and such is the case. There are the semi-arctic regions of the Dakotas and the semi-tropics of Arizona, and the wheat fields of the former and the orange groves of the latter proclaim intermediate climatic conditions of great variety. Truly we are cosmopolitan. We should also understand as many languages as the renowned Massachusetts blacksmith, Elihu Burhitt, in order to preach

the Gospel to all. None could ask for more in the way of weather, for we have everything that can be desired. There is the Italian sky with the cooling zephyr from the mountain peaks; also the scorching winds that wither and parch the vegetation, the Kansas cyclone and the Dakota blizzard. We are certainly in the land of wonderful possibilities. What the past has done for us in our granaries, our gold and silver, our coal, lead and iron and all the many products of the soil has become a matter for history, but what the future will bring forth only the eye of the prophet can foresee.

The Lord has blessed His servants who have labored in this mission. There have been a few who have been sick and some have been compelled to go home on that account, but we have never had a death among the missionaries in the field. During the past year six have been transferred here from other missions for their health, and all are now robust and do not have the appearance of sick men. There have been in all one hundred and ninety-six Elders and eight sisters in the mission. There are now fifty-three Elders and two sisters laboring here.

The mission is at present divided into four conferences as follows: Denver conference, embracing northeast Colorado and the State of Wyoming; Nebraska conference, embracing the States of Nebraska and the two Dakotas; Pueblo conference, embracing southeast Colorado and the territories of New Mexico and Arizona; and West Colorado conference, covering the part of the state west of the range of mountains. There are six Sunday schools, three Relief societies and two Mutual Improvement associations in the mission. The Pueblo branch has a meeting house of its own, erected in 1902, which, though not large nor costly, answers the purpose very well, and shows creditable energy on the part of the Saints of the branch.

In Denver a suitable mission house has been erected at a total cost of seven thousand dollars. This has been paid for and dedicated on March 13th. It is a two story pressed brick structure containing an auditorium, offices and living rooms. The location is in what is called West Denver, about two miles south of the Union depot—a quiet, respectable part of the city.

The officers, members, and children enrolled in the mission number five hundred and sixteen. Our numbers are increasing somewhat, notwithstanding the numbers that are gathering to Zion each day.

During suitable weather, in the larger cities, evening open air meetings are held on the streets with good effect. In some of the smaller towns street meetings in the afternoon have been quite successful. Constant efforts are being made to hold meetings in both public and private houses and in the homes of the people, but the main work of the Elders has been the house to house tracting and such incidental talks on the Gospel as opportunity afforded. In this way the seed is being sown. Later some Apollos may water, and in due time the Lord will give the increase.

At the present time we feel that the mission is in a good healthy condition, with promise of growth in many directions. While the Elders do not report many baptisms, there are many warm friends and true investigators. We have tried to carry out the instructions of the Lord, and in the country districts especially, has the Gospel been preached without purse or scrip. We have the work of the Lord at heart and desire to see it grow. An honest soul makes

our hearts glad, it matters not from what clime it comes. We are all the children of the great Father and should rejoice when we hear of His great plans being consummated.

We send greetings to our brothers and sisters across the sea, in every clime to which this paper shall come.

THE MANLY PERSONALITY OF CHRIST.

BY EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE "IMPROVEMENT ERA.

A FRIEND of mine, who had visited many art galleries in Europe, recently enquired why it is that nearly every pictorial representation of Jesus Christ has an effeminacy about it that is entirely contrary to a proper conception of the Savior's personality. He added that in all the portraits which he had ever seen of Christ, there is nothing masculine, nor at all expressive of the strong, manly traits so powerfully exemplified in His life and mission.

The truth of the remark had not occured to me with such force before; but, upon reflection, the statement appears to be largely true. The pictures of Christ which are generally printed, painted, and circulated, are not, of course, actual likenesses of him, but neither do they properly represent him as he must have appeared, judging from the story of his life while here upon the earth. Evidently, they merely set forth on canvas the imaginative conceptions of the painters, which were doubtless inspired by the ideas of the people who have lived since His day. Surely one who pictures Christ in this condition looks only upon the meek and lowly side of His character, giving it really undue prominence, while he pays no attention to other characteristics which tend to power and manly strength. There is no doubt that humility and meekness were largely developed in His personality, but that these were so overshadowingly prominent as certain portraits would have us understand, I can not believe.

Take this one, in which His eyes are turned to heaven with a look of lovely helplessness, His countenance showing the impress of extreme sorrow, His hair long, His face having a timid tenderness, and His whole bearing exemplifying the word-picture of Isaiah: "A man of sorrows and acquainted with grief": the wearer of a crown of thorns, and the bearer of the cross; whom we esteem "stricken, smitten of God and afflicted." So accustomed are men and women to such portrayals of the Lord, that the mind-picture which has been generally formed of Him, is one of sorrow, timidity and weakness, not at all true to the life. Men and women having such a conception of our great Example and Master are in danger of having their own lives made to conform in practice to their pictured ideal. While it is true that feminine characteristics were perfectly embodied in Christ's life and character, it is equally true that they were only a part thereof. There are other phases of His character the consideration and contemplation of which would have a greater and a more elevating and beneficial influence upon the mind than the constant dwelling upon the weak and sad traits that are so persistently held out by painter and pulpit, for the singular purpose, seemingly, of arousing the sympathy of mankind.

The admirable, well-rounded, many-sided and perfect character of Christ lacks nothing that tends to make a perfect being. A person imitating His life in all its phases will become perfect in all the attributes, as far as it is possible for man to attain perfection in this world. It is, therefore, false, unfair, and inconsistent with the progress of the soul, to persistently illustrate, in word and painting, only the weak and sorrowful, in the ideal picture of the Lord. Such a course touches only one extreme, does injustice to His perfect and incomparable character, and accomplishes infinitely less good than would be done in picturing with strong emphasis the whole retinue of virtues that go to form the perfection of His God-like personality.

There are few, if any, portraits of the Lord that show His resistant spirit, His power, strength and manliness, few, if any, that give adequate conception of His robustness, His joyful spirit, His vigorous temper, His manly love and unfeigned sympathy for the human race: and yet, the story of His life is full of illustrations justifying the inclusion of these traits in His portraits, in word or on canvas. A few examples from the Scriptures, will illustrate:

Take His replies to the Tempter:

When He was hungry: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

When He was asked unnecessarily to show His power, and to tempt God: Thou shalt not tempt the Lord thy God."

When He was asked to accept a bribe which included all the kingdoms and the wealth and glory of this world, in return for falling down and worshiping Satan: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Take His unmatched sermon on the mount; not only were the people of His time surprised at its wisdom, but men and women also of all following generations, have been astonished at its striking doctrine, because He taught as one having authority.

Take His fearless attitude and calm demeanor when, in the storm and tempest, His disciples came to Him crying, "Lord, save us, we perish": "Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea: and there was a great calm."

And again, when the Pharisees asked why He ate with publicans and sinners; He gave the practical, manly reply, "They that be whole need not a physician, but they that are sick. Go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

Take His counsel to the Twelve, when He sent them out as sheep in the midst of wolves to preach His name and the kingdom of heaven at hand, to preach without purse or scrip (as recorded in Matt. x), when a house would not receive them, nor hear their words: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." And, "think not that I come to send peace on earth: I came not to send peace but a sword."

Again unto the Pharisees, when they upbraided Him for some trivial breach of the Sabbath, He declared: "In this place is one greater than the temple. . . For the Son of man is Lord even of the Sabbath day." "O ye generation of vipers, how can ye, being evil, speak good things?"

Take His address to His fearful disciples upon the ship, in the midst of the sea, tossed with waves, in the contrary wind, "Be of good cheer; it is I; be not afraid."

Take His speech to the Pharisees, reproving them for their traditions which made the commandments of God of no effect; and for their desires for signs: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation, seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. . . . The men in Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. . . Behold, a greater than Solomon is here."

Also His action in the temple of God at Jerusalem: "Jesus cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves," crying unto them, "My house shall be called the house of prayer; but ye have made it a den of thieves," "And the blind and the lame came to him in the temple; and he healed them."

Then there is His pronouncement of the eight woes against the hypocrisy and blindness of the scribes and Pharisees, as recorded in the twenty-third chapter of Matthew.

But in all His mission, His love and sympathy for the human race shines out in His actions, in healing and blessing, as if this glorious sentiment was ever on His lips: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And this feeling was to both friend and enemy, for on Calvary He declared, "Father, forgive them, for they know not what they do!"

In all this we see that the virtues of the Savior were not one-sided, nor of the sentimental kind only, as generally pictured in portraits of Him. The lesson to be learned is that men are to be like Him, cultivating all the qualities and powers that compose His unparalled character. The objection to the pictures in question, and to many descriptions of Him, is that they present only one phase of His character, the sadly sentimental; whereas His life was mostly full of vigor, manliness, strong resistance of evil, sound judgment, joyfulness, with a vigorous hatred of hypocrisy and lies, and a heart always full of sympathy and human kindness, all of which should shine out His likeness.

To be a follower of Christ is to be a Saint; to be a Saint, all the virtues of Christ must be sought and practiced—not alone the feminine; neither the sadly sentimental, the weak and nerveless features, as seems to be the idea with many preachers and most painters.

"THE chief, and indeed the only motive that should impel a man to be an ambassador for God is the glory of His holy name and the love of one's fellow man."

A NAVAJO TRADITION.

WHILE all of the Indians of the American continent have traditions that indicate a knowledge of the Bible account of the creation, and also of the plan of redemption—a proof of their Hebraic origin and of the divine authenticity of the Book of Mormon—the legends of the various tribes do not agree with one another in all particulars. In Mexico and Central America, where once existed a high type of civilization, these sacred traditions have a poetic beauty and a definite form and detail that makes clear their source and inspiration. Among the savage tribes of the Northern United States and Canada the legends are more crude and less easily traced to a biblical origin. Indeed, some of them are as far from having even a foundation of truth in their composition, as are the witch tales of the African tribes.

The Navajos, living between the highly civilized Indians and the savage partook of some of the characteristics of each. The following will illustrate how in the lapse of centuries the ideas of the Father and of the Son, of the creation and of the crucifixion have been confused in their own minds:

Thousands of years ago a boy baby was found on the shore of the Pacific ocean by a virgin most beautiful who had never seen a man. Whether God dropped him down from the clouds, or whether the heaven and earth came together they do not know, but he was holy. All kinds of evil persons came to attempt to destroy him. When he grew to manhood the woman for her great effort in rearing him was given a city with twelve pearly gates and was changed so that she should never die. This city was taken from the earth and drifted forth into the Pacific ocean.

The maiden's son became very useful and did much good. He healed the sick and showed them how to do so. He called himself the Creator and said that he helped to make this earth, a statement that brought affliction upon him. All the tribes rebelled and by dishonest methods they won the earth from him. They also forced him to give this land to them for an inheritance. He was very angry and threatened them. He confounded their language and made many tribes of them as we find them at this day. He then got on a streak of lightning and waved himself to the southeast. He has never been seen by them since. However, he left twelve men in his stead, who when united, had the same power as he had. These also did much good in setting in order the tribes and in helping them to learn to talk again.

Finally there came a day of total darkness. The earth shook, fire came down from heaven, many cities were destroyed by it, while other cities were buried in the depths of the earth. The whole face of the earth was changed by the commotion. The twelve had fled and the Navajos, Apaches and Hopees were buried for a long time beneath shallow covering. They were thus kept from utter destruction because they were better than the rest of mankind. Rivers ran the opposite directions from their present courses. They claim that there was a pine forest extending from the La Plata mountains of Colorado to the San Francisco mountains of Arizona. This region is now called the petrified forest of Arizona, and is an evidence of the truth of some of their traditions. It is attracting hundreds of visitors every year, and is of equal interest with the ancient Indian cities of the southwest.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 31, 1904.

EDITORIAL.

THE FEAST OF THE RESURRECTION.

Almost thirteen hundred years have passed since a little band of Roman missionaries carried the Gospel of peace to the Angles of Northumberland. The old monkish legend tells us that at one time they were overtaken by night in the forest; so they commended themselves to the protection of their Lord and lay down to sleep. And when morning dawned, because it was the Lord's day and also the Feast of the Resurrection, they would not travel but prayed and partook of the blessed Eucharist and sang hymns of praise unto their God.

And while they were singing their songs with joy, they were surrounded by a band of armed men who came upon them unawares. Now these warriors were heathen, the thanes of Edwin, king of Deira, and they were minded to slay the priests, deeming them trespassers upon the lands of their king, but because it was the feast of their heathen goddess, Eostre, whom they believed to bring the dawn and the glad springtime, and joy and peace to the hearts of men, they did not kill the strangers, but went up to them and bade them tell their business and give good reason why they should not be haled before Edwin the king. Then did Paulinus preach unto them the Gospel of Christ, until the setting of the sun, and the thanes marvelled much and did gladly hear the words which were spoken by the servants of the Lord; insomuch that they swore that they would no longer serve Odin and Thor, the gods of their fathers, but would truly serve the Lord Christ, and Him only. And from that time the Feast of the Resurrection has been called Easter wherever the English tongue is spoken.

The very word Easter is associated with joy and gladness, with the singing of birds, the bursting of buds, the awaking of the sleeping world to the dawn of a new life. Humanity rejoices with nature; chancels are decked with Easter lilies, while Easter bells chime out their sweetest peals in praise of Him who is the Resurrection and the Life; who, bursting the gates of death and hell, arose triumphant from the tomb on the first glad Easter morn, leading captivity captive that we, by Him, may also rise and reign through life eternal.

To the Latter-day Saint Eastertide should be a season of especial gladness. He believes in the literal resurrection of this earthly tabernacle, even as the Savior brought forth from the sepulchre of Joseph of Arimathea the identical body that had been borne there by His weeping friends only three days before.

Just how this mysterious change occurred man cannot tell. Our finite minds cannot yet comprehend the wonderful alchemy of the Creator by which this mortal puts on immortality, and yet we may be assured that just as the quickening into life, and birth itself are the results of natural law, so also is the bursting from the chrysalis of death into the perfected condition of a resurrected being in absolute accordance with law. And yet this condition is perfect only relatively when used in comparison with our mortal state.

Upon our lives here is predicated the degree of perfection in which we shall arise, as well as the time when that event shall take place. A man will not awake on the resurrection morning to find that all that he neglected to do in mortal life has been put to the credit side of his account, and that the debit side of his ledger shows a clean page. That is not the teaching of the Gospel. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." He whose every act has fitted him for the enjoyment of eternity will be far in advance of the man whose all has been centered on the things of this life. Every good act, all useful knowledge, all spiritual development has its effect upon the future—an influence upon the position that we shall fill in the kingdom of heaven, just as we believe that our lives here take their trend from our conduct in the pre-existent state. So the laws to which each Saint should try to conform, while they have to do with man's temporal salvation, are also designed to fit him to live celestial laws in the celestial kingdom.

It was the life of Christ while in mortality that fitted Him for the reuniting of body and spirit in a perfection that was to endure through all eternity. It is the Christ life in us that is to fit us for the same great change, and for a life of activity, of usefulness and of happiness unspeakable in the presence of our Father forevermore. With such a faith in the resurrection we may well exclaim "O death, where is thy sting? O grave, where is thy victory?" Indeed to those who live for that great eternity of joy which God has prepared for those who love Him, although the body and the spirit may be sundered for a while,

> "There is no death; what seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian
> Whose portal we call death."

"HE, BEING DEAD, YET SPEAKETH."

NINETY years ago, on the third of April, the late President Lorenzo Snow was born in Mantua, Ohio. When 22 years of age he accepted the Gospel of Jesus Christ and shortly after received a powerful testimony of its truth. In the Kirtland Temple his faith was strengthened by many wonderful manifestations, and from those early days until the time of his death, October 10th, 1901, he was a champion of the religion which was to him more than life.

President Snow's experiences were many and varied. Up to the time of his embracing Mormonism he had been a student and a teacher, but when he consecrated himself to the cause of Christ he threw into his work the ardor of Peter and the devotion of John. In the British mission his name is preserved

as the first president of the London conference, over which his son now presides. Called to be an Apostle in the days of trial and privation, when the new home of the Saints in the valleys of the mountains was being located and settled, he was a pillar of strength to those who looked to him for support and guidance. And trial and persecution were his reward, for he suffered imprisonment for conscience' sake. It is by such men that Zion has been built up, and it is such men that the youth of Zion should strive to emulate.

One inspired sentence that fell from President Snow's lips will endure so long as time shall be. It cannot be understood by the world, but to every Latter-day Saint it is the key to that great end which all the honest in heart are striving to attain—an end that the great atonement of the Savior has made possible to all the children of God. It was during his mission to England that this glorious principle was given to him by revelation: "As man now is, God once was; as God now is, man may be."

Let the words of Rev. Dr. Prentis, bear their witness as to the character that the Gospel of Christ imparts to the very countenances of those who live according to His teachings: "The face which speaks of a soul where reigns the Prince of Peace is his best witness. Such was a face I saw to-day; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectually, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes was not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and his abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground:' that this man did not act from the commonplace motives of policy, interest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the preacher."

While several inaccuracies may be found in "Latter-day Mormonism" which is copied from the Manchester *Daily Dispatch*, of March 21st, it is pleasing to note that the entire article is written in a spirit of fairness. It is a truth that no one without the Spirit of the Gospel can judge of the fruits of that Gospel. To the world the industrial aspect of Mormonism appeals far more forcibly than does the spiritual, and many enemies have been turned into friends by a

study of the work and co-operative industries of the Saints. Nevertheless we must remember that it is religious faith that is the basis of material prosperity and not temporal success that is the foundation of faith. No one who embraces the Gospel of Jesus Christ for the "loaves and fishes" finds aught but disappointment for his trouble. To such may be quoted the Savior's words: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Elders Matthias F. Cowley, of the quorum the Twelve, and Nephi Pratt, president of the Northwestern States mission, have during the past month attended conferences at Anaconda and Butte, Montana; Le Grande and Portland, Oregon; Tacoma and Seattle, Washington, and Victoria, British Columbia. When it is remembered that ten years ago there were scarcely any Latter-day Saints in all that vast region, the rapidity with which the work of the Lord is spreading in the Northwestern United States and Western Canada may be realized.

W. M. W.

Owing to the Easter holidays the Star goes to press a day earlier than usual this week. On this account reports from Sheffield and Bradford, which were not received until Tuesday, have been held over until next week.

NOTES FROM THE MISSION FIELD.

Missionary work in Japan has not stopped on account of the war. While it is a difficult matter to enlist the attention of adults in the Gospel, the Sunday schools continue to thrive and increase in numbers in all places where the Elders are laboring.

A District meeting of the Wolverhampton branch, Birmingham conference, was held at Walsall, on Sunday last. Two successful meetings were held, at which investigators and strangers were present. Great interest was manifested and the Elders who are laboring in that field are much encouraged

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During the month of February the Elders in South Africa visited 738 homes for the first time; distributed 1,627 tracts and 33 books; held 202 Gospel conversations and 3 cottage meetings. Their work is confined to the larger towns and cities for here only is English spoken. Dutch is the language of the villages and rural districts.

President Darwin R. Harris has just concluded a very successful trip around the Norwich conference and has held a district meeting in every branch. The affairs of the conference are in good condition and many who have drifted away from the Church and been lost sight of, have been found and brought back into the fold. The Saints are uniting with the Elders in their efforts to spread the truth.

President Levi E. Young in reporting the Swiss mission for the month of February says: "We have just finished our district conferences here in

Switzerland, and the Elders without exception have expressed themselves as feeling well in their work and in the Gospel. I believe that our prospects are good. We are pushing the work in the French part. Our new literature is out and makes a creditable appearance. We have Elder now in four of the largest cities of the French part of the mission. They are feeling much encouraged. In one mountain city, two Elders last month put out a thousand tracts. For a Swiss town this is a splendid record."

On Monday evening, March 14th, an enjoyable social was given at Leicester, Nottingham conference, in honor of two returning Elders and some emigrating Saints. At this gathering Brothers Dexter, Maysom and Tomlinson related their experiences in investigating the Gospel and bore a strong testimony to its truthfulness. The next day these three men and Brother Dexter's eldest daughter were baptized in the presence of about seventy five Saints and friends. On Saturday evening the Relief society gave their annual tea and social in honor of the organization of Relief society work by the Prophet Joseph. About one hundred and fifty persons were present and an excellent literary and musical program was rendered. Successful open-air meetings are being held in Leicester, and the branch in that place is in a prosperous condition.

The work of the Lord in the British mission for the month of February, 1904, shows a decided improvement over that of the month of January for the same year, notwithstanding the fact that it was a short month, and that in a large part of England the weather was inclement, There has been renewed activity in tracting, and in three of the conferences, Scottish, London and Norwich, outdoor meetings have been held. During the month there were distributed 138,655 tracts, an average of 619 per Elder, and 3,914 books. There were 8,853 Gospel conversations held, an average of 39½ per Elder. 41 open-air meetings were held; 49 baptisms were performed; 18 children were blessed; 11 Saints emigrated; 4 died, and 3 were excommunicated. Seven Elders were released to return home; eight arrived from Zion and one from Germany to labor in this field, and thirteen missionaries from Great Britain sailed for America, leaving 224 in the field at the close of the month.

THE AARHUS CONFERENCE.

On Saturday evening, March 12th, 1904, the Aarhus semi-annual conference convened at the Latter-day Saints' new hall in Borupsgade 12, Aarhus. There were in attendance President Christian D. Fjeldsted, of the first Council of Seventies, President Anthon L. Skanchy, of the Scandinavian mission, all of the Elders of the conference and some visitors.

After singing, and prayer by Elder Christian Fonnesbeck, President Adam L. Peterson made the opening remarks of welcome to the conference in this new meeting house and hall. He bore a powerful testimony to the divine mission of the Prophet Joseph Smith. President Skanchy said that it was now nearly three years since he had left his dear friends and home. He declared that the Lord had again made Himself known to this earth, and had

placed His servants with authority here; said that we came here to bless our fellow men and not to deceive or injure them; the same God who talked to Moses in olden time had again spoken to His servants the prophets in this age. He hoped that there was not anyone present who would raise a hand against the work of the Lord. Elder Moroni K. Peterson, of Odense branch, took for his theme Nebuchadnezzar's dream and bore his testimony to the truthfulness of the Gospel.

President Fjeldsted then offered the dedicatory prayer, after which he congratulated the Saints upon their successful efforts in securing such a beautiful house and eulogized the president and members of the conference for their untiring zeal. He stated that this made the fourth fine home owned by the Saints in the Scandinavian mission, and closed with a testimony that the Lord has again revealed His will to man.

On Sunday afternoon, March 13th, the opening prayer was offered by J. C. Johnson and the sacrament was administered by Brothers Rasmussen and Nielsen. The speakers at this meeting were Elders P. M. Jenson and W. E. Racker, and President Fjeldsted. The latter said that the world had made more rapid advancement in civilization since the Gospel had been restored through the instrumentality of Joseph Smith.

At the evening meeting President Skanchy said that the Bible tell us about the great work that is to be performed in the latter days, and declared that the Lord's work is forging ahead. President Fjeldsted took for his subject the Kingdom of God and his righteousness. He told how the Kingdom of God should be known and what kind of officers should be found therein, proving the divine organization of the Church of Jesus Christ of Latter-day Saints.

Priesthood meetings were held in the morning and afternoon of March 14th. Necessary instructions were given by Presidents Fjeldsted and Skanchy, and the Elders reported their labors for the past four months. In the evening the Young People's Mutual Improvement association met and had a very enjoy able time. President F. F. Samuelsen presided, and a very attractive program was rendered.

On Tuesday evening, March 15th, a meeting of the Aarhus branch was held. President Adam L. Peterson stated that he felt well pleased with the support that he had received both from the missionaries and the Saints; realized that without their assistance he would not have been able to accom plish the work he had performed in arranging for this property which had been secured at a cost of 35,000 kroner, of which 12,000 kroner had to be paid on the purchase. This had been borrowed for the time being, but would have to be paid back again inside of five years. The General Church authorities were presented and sustained; the missionaries were appointed to their fields of labor and three new members that had been baptized earlier in the day were confirmed. Presidents Fjeldsted and Skanchy gave some very valuable instructions and asked the Lord's blessings upon all that had helped to complete the house, both by their labor and by their means. After singing by the choir, the benediction was pronounced by Elder David Lee and the conference closed. On Wednesday evening a chocolate party was given hy the sisters of the Relief society, and a program was rendered consisting of songs, recitation

and speeches, after which a collection for the new conference house was taken up, by which 3,540 kroner was realized.

WILLIAM E. RACKER, Clerk of Conference.

LATTER-DAY MORMONISM.

BY SYDNEY BROOKS, IN THE MANCHESTER "DAILY DISPATCH."

THE Americans are having one of their periodic brushes with Mormonism. Utah has elected a Mormon, Mr. Reed Smoot, to the United States Senate, and the American people, or the American women, at any rate, are determined that he shall not be seated. Whether Mr. Smoot is a practising or merely a theoretical polygamist, whether he has one wife or several, whether he married them before polygamy was made illegal or after, whether he has cohabited with them since plural marriages were forbidden, or has contented himself with living with one and supporting the rest—all this and many other points of equal fascination are now being investigated by a Senate Committee.

I do not suppose the decision will have any embarrasing relation to the evidence. Election petitions, and that is practically what the Smoot case amounts to, very rarely are determined by the strict laws of evidence especially when the tribunal before which they are tried is not judicial, but wholly political. Besides this, the American woman has spoken, and when the American woman speaks the American man is apt to obey. Moreover, Mr. Smoot is not only a Mormon but one of the Twelve apostles of the Church, and, therefore, worth making an example of on general grounds. And finally, Mr. Smoot is a Democrat, and the committee that is trying him has a Republican majority. If in spite of all this he succeeds in keeping his seat he will be a lucky and, I should fancy, a surprised man.

To the outside world, I suppose, the beginning and end of Mormonism is polygamy. If so, the outside world is grotesquely misinformed. Polygamy was never more than the ornamental buckle on the Mormon shoe. To-day it is not even that much. As a tenet it still survives; as a practice it has been abandoned. Even before it was declared illegal by Congress and before those convicted of it were disfranchised, fined, and imprisoned, not more than 10 per cent. of the Mormons contracted plural marriages. Since 1890 the practice of it has been formally repudiated by the Church, though as a principle and an article of faith it even now finds a place in the Mormon creed.

So far as one can find out—no Gentile really knows much about Mormonism—the official condemnation of polygamy was sincere, and has done its work. That there are individuals in Utah to-day who are veritable polygamists is very probable, but they are almost altogether the survivors from the days when the custom was sanctioned by the Church both in theory and fact. Men who had grown used to a plurality of wives up to 1890 were not likely to be satisfied with monogamy in 1891; and one of the first acts of the Utah Legislature, elected and controlled by Mormon votes, was to legitimatise all children born of plural marriages up to January 1, 1896. The deduction was palpable that there were still some stalwarts who clung to the patriarchal system. But there is no case on record of plural marriages being contracted

since 1890, and I think one may take it virtually for granted that the vigor of the government, the prohibition of the Church, the pressure of Gentile civilization and competition, and above all, the expensiveness of the custom have now killed it.

And yet Mormonism thrives. It is growing to-day at a relatively faster rate both in numbers and power than any church in the United States, and none of its rivals even begin to compare with it in vigor and practical alertness. Its disciples number more than 300,000; 2,000 missionaries are preaching its doctrines every day of the year, in all civilized countries, and with persistent and increasing success—traveling, as did the ancient Apostles, without purse or scrip, unsalaried, and at their own expense; its expansion has overflowed Utah and spread into Idaho, Arizona, Wyoming, Colorado, Oregon, and even into Canada, Mexico and Japan; it absolutely controls the politics of one State, and powerfully sways the politics of four others, and its corporate wealth, if capitalized, would entitle it to rank with the most flourishing trusts in the country.

Polygamy obviously can have had but little to do with such results as these. The truth is that in Mormonism we are not dealing with a party of impracticable fanatics, but with the brains, brawn and capital of a vast business organization that owes its cohesive power to religion, and devotes its united energies not only to the spiritual but to the material betterment of all its disciples. The convert to Mormonism may be sure not merely of security in the world to come, but of security here and now. If he asks for bread, he is given not a stone but a loaf. Mormonism is Spurgeon's Tabernacle and the Army and Navy Stores rolled into one, and its disciples, so long as they are obedient, honest and industrious, have at once the consolations and stimulus of religion and the certainty of three square meals a day.

What the Salvation Army is doing on a small scale in Colorado, California, and Ohio, that Mormonism is achieving on a large scale. What Dowie failed to accomplish at Zion City, Mormonism has succeeded in accomplishing wherever it has set its foot. The policy of Mormonism, in a word, is colonisation; its method co-operation. Fifty years of swiftly-growing prosperity have proved that combination to be a winning one. Joseph Smith supplied Mormonism with its faith; Brigham Young mapped out its colonising policy, developed its economic system, and laid its material foundations.

Young was an instinctive empire-builder. He was the first American to grasp the possibilities of an arid region under irrigation. He placed waste labor upon waste land by means of waste capital—religious fervor in his case—and out of this trinity of waste he distilled the unity of production. No one understood better than he the relation between surplus people in one part of the country and surplus land in another. An excellent judge of soil and water-supply, he led his followers into the wilderness to win acres from the desert. There was only one way in which a band of poor men, whose capital was their faith and industry, could tackle so gigantic a task. That way was co-operation.

If the Colonial Office wishes to learn the secret of settling and developing a new country it cannot do better than study Brigham Young's conquest of Utah in the forties. The principles he acted upon are still the principles of

the Mormon Church. A new convert is immediately introduced to the advantages of co-operation. He has the benefit of the advice of the Elders in choosing a place of settlement; he starts with all the conveniences of a neighborhood, with Mormon schools, co-operative stores, irrigation canals, and amusements all around him; he is a member of a colossal labor exchange, and so long as he is willing to work, pays his tithe regularly, and remains faithful to the organisation poverty becomes impossible.

The Mormon Church has organized and directs great mercantile institutions, factories engaged in producing the staples of life, railroads, power plants, commercial and savings banks, implement warehouses, coal mines, pleasure resorts, educational institutes, book stores, and daily newspapers—all on the co-operative plan. The Zion's Co-operative Mercantile Institution, a huge department store in Salt Lake City, has a capital of over £200,000, its stock is quoted at 60 per cent. above par, and its annual sales amount to £800,000. The shares of the Utah Sugar company, another Mormon enterprise, with a capital of £400,000, sell at more than 50 per cent. premium, and yield a dividend of 12 per cent. per annum; and the company produces yearly over 22,000,000 pounds of sugar.

A Mormon salt company supplies the Rocky Mountain and Pacific Coast districts with most of the salt used; a Mormon wagon and machine company with a capital of over £200,000, furnishes nearly all the agricultural implements required throughout the same region; a Mormon savings bank and trust company has a larger deposit than all the other twenty-four savings institutions of Utah combined; a Mormon light and power company supplies Salt Lake City with electric light and furnishes the power for its tramway system; Mormon theatres, live-stock companies, lumber companies, schools, colleges, irrigation canals, and newspapers all flourish. In the great crash of 1893 not a single Mormon institution went to the wall. In 1897, out of 19,816 farms in Utah, 17,648 were absolutely free of encumbrance. In 1900, 60 per cent. in the country districts owned their own houses and farms.

DIED.

BREWSTER.—At Norwich, March 24th, 1904, Sister Rebecca Brewster, in the 87th year of her age. Sister Brewster was born April 28th, 1816, and was baptized in 1852, She has made one trip to Utah, remaining there for two years. Her life was one of faithfulness and devotion, and she bore a strong testimony of the truthfulness of the Gospel until the end. Funeral services were conducted at the cemetery chapel by President Darwin R. Harris, on Sunday, March 27th.

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